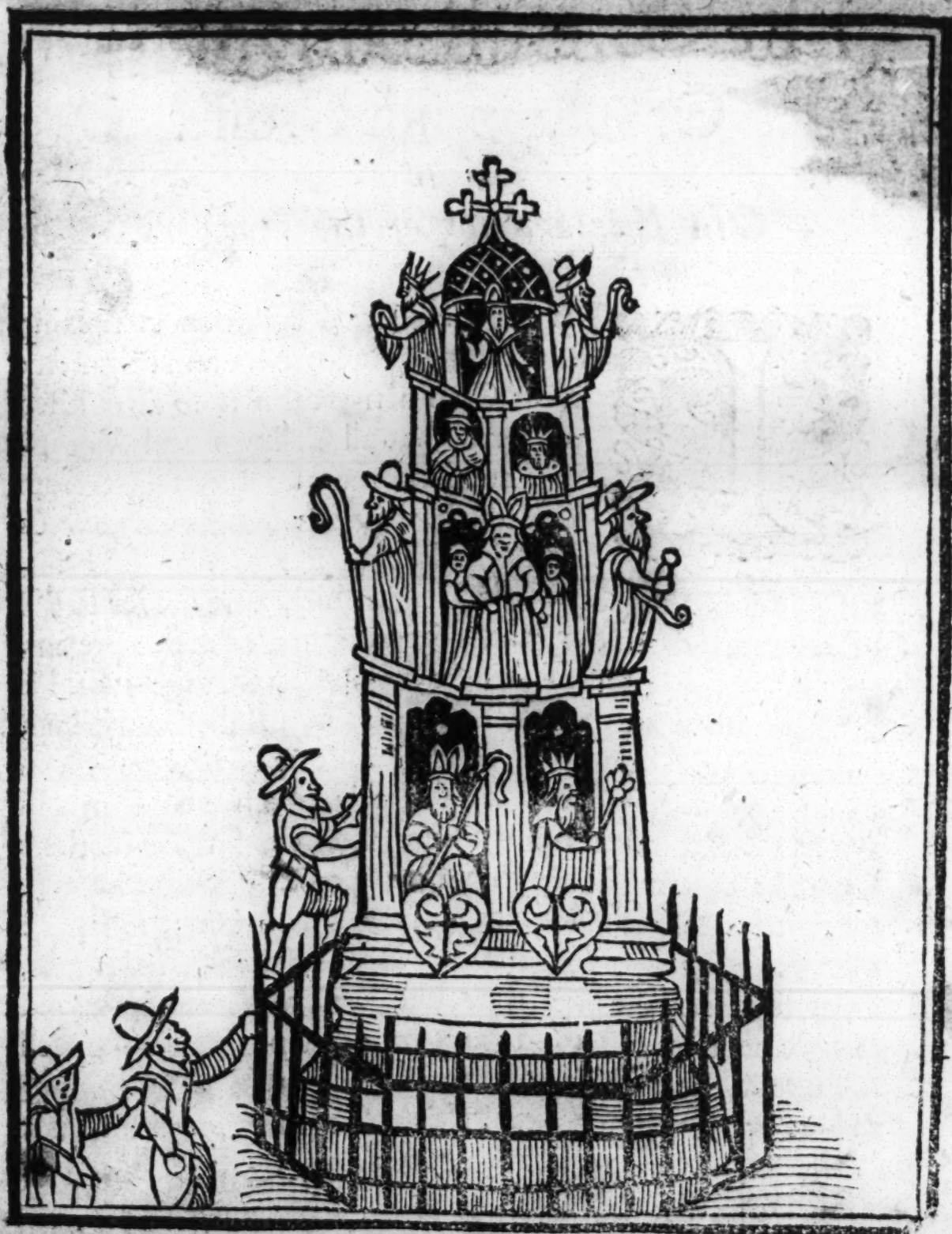


# The dolefull Lamentation of Cheap-side Crosse:

Or old England sick of the Staggers.

*Together with the hearty thanks which I Jasper Crosse hath lately returned to those Noble-minded, and Gentile-bred Prentises thereabouts, for rescuing my Honour from being ravished: especially to that Robert York, who was my chiefe protector at that time.*



London, Printed for F. C. and T. B. 1641.

The dolefull lamentation  
Of Cheap-side Crosse.

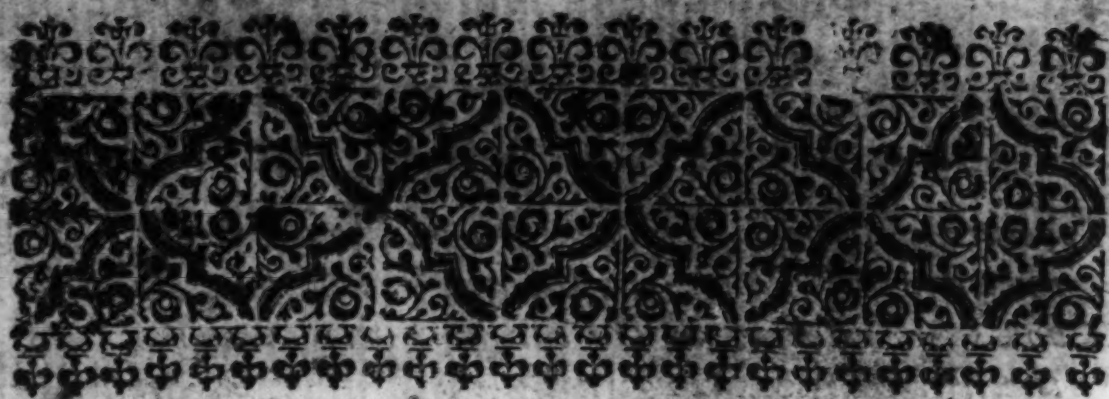
O R  
*Old England sick of the Staggers.*



It is a generall and common complaint, that trading, employment and commerce in the Common-wealth is so astonished and dead, that all Callings and Vocations, are faine to make a cessation from their usuall wayes and endeavours, which they attribute to the present doubtfulnessse and disturbance of the Times, which were never so full of faction, distraction, and contradiction, as at this present, men being onely full of windie opinion, so that the world is growne into a new confused Chaos, or a Babell of balling, and foolish disputing. First, the Papist he thinks there can be no salvation out of his Mother Church: and an old woman she mistakes the Mother Church, for her mothers Church: then the poore Papists they crye up merits, because they had a dole of pudding at such a rich mans funerall: then your fine fellowes, together with Dancers, Musicitians, Organists, and the like, they like well of Ceremonies and complementing with God: and some Countie-men like well of Poperie, because Ignorance is the mother of Devotion: thus as everie one abounds in his owne sence, or in the sence



of profit, so they will defend their owners In the blinde  
popish Religion. Against this blinde sort of ignorant  
people steps out a *Hydra*, or multitude of proud and pre-  
cise Sects, who are all knowledg, and all eyes; loving  
nothing but their own silly fancies; accounting all things  
else profanation and superstition, they are full of new  
wine, and a new spirit, new revelations, new formes of  
prayer; they think the old ones are worn and tired, and  
they are not tedious enough, nor full of sanctities  
of the Name of the Lord. This Sect can endure no cross  
but that on silver, and for *Cheep-side Cross* it is the abho-  
mination of the City, and Surplices are Smocks of the  
whore of *Rome*; and every thing, tho never so laudable,  
and decent, and necessary, if contrary to their opinion, is  
by them accounted profane. They like none but sanctified  
& shuttleheaded Weavers, long-winded Box-makers, and  
thorow-stitching Cobblers, thumping Felt-makers, jerkin  
Coach-men, and round-headed Button makers, which  
spoyle Bibles, while they thumbe over the leaves with  
their greasie fingers, and sit by the fire-side scumming  
their porridge-pot, while their zeale seethes over in ap-  
plications and interpretations of Scriptures, delivered to  
their as ignorant wives and hand-maids, with the name  
and title of deare brethren, and especially beloved sisters.  
But the world doth sufficiently know their Characters,  
and Description, and is sensible enough of the trouble and  
discord which they breed. But beside these, there are di-  
vers foolish Sects and Schismatics, whereof many par-  
take, and are favourers thereof. Nay, most men in matters  
of opinion are divided one against another. One will do  
no good works because the Papists doe them: another  
thinks good works are good, but will doe none, because  
they are chargeable: a third makes faith a matter of  
Discourse, but sheweth none in his pious life and conver-  
sation; for *quantum habet in arca tantum habet & fidei*,  
He hath so much faith as hee hath coyne in his Chest: A  
fourth will needes make himselfe wise in Gods eternall  
Counsell, and all his friends shall bee of the Elect, but



# The dolefull lamentation Of Cheap-side Crosse.

O R

*Old England sick of the Staggers.*



This is a generall and common complaint, that trading, employment and commerce in the Common-wealth is so astonished and dead, that all Callings and Vocations, are faine to make a cessation from their usuall wayes and endeavours, which they attribute to the present doubtfulness and disturbance of the Times, which were never so full of faction, distraction, and contradiction, as at this present, men being orely full of windie opinion, so that the world is growne into a new confused Chaos, or a Babell of balling, and foolish disputing. First, the Papist he thinkes there can be no salvation out of his Mother Church: and an old woman she mistakes the Mother Church, for her mothers Church: then the poore Papists they crye up merits, because they had a dole of pudding at such a rich mans funerall: then your fine fellowes, together with Dancers, Musicitians, Organists, and the like, they like well of Ceremonies and complementing with God: and some Countie-men like well of Poperie, because Ignorance is the mother of Devotion: thus as everie one abounds in his owne sence, or in the sence



of profit, so they will defend their owners in the blinde popish Religion. Against this blinde sort of ignorant people steps out a *Hydra*, or multitude of proud and precise Sects, who are all knowledge, and all eyes, loving nothing but their own silly fancies, accounting all things else prophanation and superstition, they are full of new wine, and a new spirit, new revelations, new formes of prayer; they thinke the old ones are worne thred-bare, and they are not tedious enough, nor full of tautologies of the Name of the Lord. This Sect can endure no crosse but that on silver, and for *Cheap-side Crosse* it is the abomination of the City, and Surpleses are Smocks of the whore of *Rome*; and every thing, tho never so laudable, and decent, and necessary, if contrary to their opinion, is by them accounted profane. They like none but sanctified & shuttleheaded Weavers, long-winded Box-makers, and thorow-stitching Coblers, thumping Felt-makers, jerkin Coach-men, and round-headed Button makers, which spoyle Bibles, while they thumbe over the leaves with their greasie fingers, and sit by the fire-side scumming their porridge-pot, while their zeale seethes over in applications and interpretations of Scriptures, delivered to their as ignorant wives and hand-maids, with the name and title of deare brethren, and especially beloved sisters. But the world doth sufficiently know their Characters, and Description, and is sensible enough of the trouble and discord which they breed. But beside these, there are divers foolish Sects and Schismaticks, whereof many partake, and are favourers thereof. Nay, most men in matters of opinion are divided one against another. One will do no good works because the Papists doe them: another thinks good works are good, but will doe none, because they are chargeable: a third makes faith a matter of Discourse, but sheweth none in his pious life and conversation; for *quantum habet in arca tantum habet & fidei*, He hath so much faith as hee hath coyne in his Chest: A fourth will needes make himselfe wise in Gods eternall Counsells, and all his friends shall bee of the Elect, but

his foes, and those he bears any grudge unto, he accounts them Reprobates. Some againe will talke themselves out of breath in Scripture phrases, and thence the world with an hypocriticall sanctity. Another loves fasting well but his flesh better: and therefore he thinks fasting is very good and lawfull, especially when our Law commands fasting. Another imagines prayers a great helpe to Heaven, though they be never so bricke and compendious, but then another spirit would know how farre it is to heaven, that he might frame a long Babel-like prayer, made up with hains and hawes, that might reach up thither.

*Six of the purer, but of the weaker Sect,  
One day had conference to this effect,  
To change the old and ancient name of preaching:  
And first, the first would have it called teaching.  
A second, that same vulgar name despising,  
Said she would have it called Catechising:  
A third, though not so learned, yet as wise,  
Thought it more fit to call it Exercise.  
The fourth, a most magnificent Corrector,  
Said she approv'd it best to call it Lector.  
Nay, quoth the fifth, our brethren, as I heare  
Doe call it Speaking in Northampton shire.  
Tush, quoth the sixth, then Standing were more fit;  
For Preachers seldom in the Pulpit sit,  
Then Standing let it be, cry'd all the rest,  
With one consent applauding standing best.*

It is easier to reckon up all the Species and kinds of nature, than to describe all the Sects, Divisions, and opinions in Religion, that is now in London; so that whereas there is but one truth, and one way leading thereunto, they cannot agree about this one way, but error and vice being multiplyed manifold, they can all finde out those wayes to a haire; so that the times remaine still as corrupt in manners as ever they did: for pride hath made them



40  
them not onely ambitious, & excellent apparelled, but a  
very woman getting a good Primrose over their shoulders  
will mount into the chaire of Divinity: what makes  
Archiebishops to be so much in the chaire of Divinity  
of the Spirit, is not the Spirit of pride: what makes  
them so ready to confute and confute malignants, is not  
the pride of their profession: for all their fictions are  
but the distractions and madness of their pride: that  
delights to rave in Pulpits, and to have the libertie of tal-  
king blasphemous nonsense, saying, O good Lord, little  
dost thou know, how these finfully proud, and teacherous  
Bishops, if they had not beene suppressed, would have  
dealt with thy poore flock, such as we are, silly and harm-  
lesse men and women: but dear brethren and sisters, what-  
soever we doe let it be with zeale.

But where is this pious life, and Religion so much  
talkt of? Look into the world, and there is a generall  
confusion or mixture of sinne. Here you shall finde  
Drunkennesse eagerly disputing in an Ale-house, sitting  
upon the Bench, and condemning whom hee pleases, and  
what Religion he doth disaffect: and then precisenesse  
lookes down with his eyes, as if he were onely religious,  
when inwardly, a whore is not more deceiptfull.

As for covetousnesse, rich men make that a part of their  
Religion, and adore gold as much as their God; Volup-  
tuous wantonnesse hath her Conventicles, where the Spi-  
rit enlightens the understanding to see a Sister in the dark;  
and to wench with policie is but a City courtesie and a ci-  
vill humanity, yet there was never so much hatred of the  
Sinner; condemning themselves therein in loving the  
same sins, nay hatred of the reprobate is such a signe of a  
good estate, that some are accounted religious onely for  
hating their Brethren. Then for hardnesse of heart, and  
contempt of Gods word, the poor complayne of the one,  
and the Priests of the other; for the world is troubled  
with the stone that lies in the heart; which makes their  
charity dead, sicke and so feeble, that it cannot stir it selfe  
in any good actions, and it is so mad with a supposition of  
knowledge, that whereas heretofore there was the Priests  
and the people, now the common people will be Priests,  
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them not onely ambitious, so excesses of apparrell, but every woman getting a red Petticote over their shoulders will mount into the chaire of Divinity: what makes Artificers to be Preachers, by presuming on the assistance of the Spirit, is it not the Spirit of pride? what makes them so ready to censure anothers transgressions, is it not the pride of their profession? surely all their factions are but the distractions and madnesse of their pride, that delights to rave in Pulpits, and to have the libertie of talking blasphemous nonsense, saying, O good Lord, little dost thou know, how these sinfull, proud, and lecherous Bishops, if they had not beene suppressed, would have dealt with thy poore flock, such as we are, silly and harmlesse men and women: but dear brethren and sisters, whatsoever we doe let it be with zeale.

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As for covetousnesse, rich men make that a part of their Religion, and adore gold as much as their God; Voluptuous wantonnesse hath her Conventicles, where the Spirit enlightens the understanding to see a Sister in the dark; and to wench with policie is but a City courtesie and a civill humanity, yet there was never so much hatred of the Sinner; condemning themselves therein in loving the same sins, nay hatred of the reprobate is such a signe of a good estate, that some are accounted religious onely for hating their Brethren. Then for hardnesse of heart, and contempt of Gods word, the poor complayne of the one, and the Priests of the other, for the world is troubled with the stone that lies in the heart; which makes their charity dead, sicke and so feeble, that it cannot stir it selfe in any good actions, and it is so mad with a supposition of knowledge, that whereas heretofore there was the Priests and the people, now the common people will be Priests, and

and because they are ignorant they will despise Learning. Lying for lying, falsehood, and hypocrisie, it is accounted nothing but a familiar expression, the gloss of trades, and the ornament of life. *Qui seculum simulacra nescit vitare.*

*Homo live, he cannot tell.*

*His tongue is not so double well.*

Now from these premises of discord and faction where truth is made the object of every contentious fancy, and so becomes opinion, needes must there proceed much tumult, much division, and much distraction to the great disgrace and scandall of the true Protestant Religion, and the glory and renowne which hath been in this Kingdom and to the encouragement of wicked people, who seeing that there are so many Seperatists and Sects, will therefore be of no religion; and another consequent is as was mentioned at the beginning, the hardnesse and deadnesse of the present times, there being no imployment but a generall doubtfulness making every one put confidence in their present Estates, for where there is no unity, there can be no peace or quietnesse, and where there is no peace there can be no plenty amongst the poore and inferiour sort of people. Let us pray therefore unto God the Author of peace and lover of concord that hee would please to establish unity in opinion, piety in profession, and a generall conformity to the Protestant Religion, to the glory of God and the peace and tranquillity of the Common-wealth of England.

*The dolefull Lamentation of Cheap-side Crosse, which was basely abused and wronged.*

**I** Jasper Crosse, situated in Cheap-side, London, on Monday night, the 24. of Iannuarie, the signe being in the head & face, which made me suffer the more in those parts; and in the yeare one thousand sixe hundred forty and one, when almost everie man is to seek his Religion; and being then high water at London Bridge, as their braines and heads were full of malice and envy: I the foresaid Jasper Crosse was assaulted and battered in the Kings high way, by many violent and insolent minded people, or rather ill-affected Brethren; and whether they were in their heighth of zeale, or else overcome with passion, or  
new



referred to the Senate, and by all  
that passe by mee, that I was much abused and deluded, by a  
sort of people which I cannot terme better than a mad and  
giddy-headed multitude, who were gathered together from  
all parts, to wrong my antiquity and excellent renowned name,  
so much spoken of in forraine parts. Had I ever done these my  
Brethren the least offence, I should be forrie, and am still wil-  
ling to submit and referre my selfe to the grave and most just  
Senators now assembled.

Love and charity, those my brethren had none at all; for  
what benefit or credite did it bring to them to come by night  
like theeves, to steale from me here a leg, there a head, here  
an arm, and there a nose; they did all goe away from mee the  
Crosse with profit: they have not done me so much dishonour  
as they have done themselves, and the honourable City, whose  
civill government is a patterne to all Nations: But I will tell  
you, my crosse brethren, you both at that time wanted wit and  
money: wit to govern your hot and over-boyling zeale, and  
crosse money to pay your Land-lords rent: that is a crosse to  
you, not I: and so wanting such crosses as those, would bee re-  
venged of me, to satisfie your malicious crosse humours; I am  
but your stocking horse, and colour for your future malice,  
your rage will not cease though you should pull mee downe,  
and make me leuell with the ground: And when so done, then  
you wil cry out that there be crosses in the goldsmiths shops;  
which is plate and jewels, standing upon crosse shelves, those  
be the crosses you intend, though your pretence be otherwaies:  
Next the Mercers shops whose Satten and Velvet lie a crosse,  
and whose Counters are a crosse their shops: Then the next  
crosses which you will finde fault withall, will bee with those  
rich monied men, whose bags lye crosse in their chests; then  
with their wives if they bee handsome which you will make  
to be crosses too, in a short space: I say deare brethren, if you  
be suffered to pull downe all things that are a crosse you will  
dare to pull a Magistrate of his horse, because he rides a crosse  
his horse back, and pull his chaine to peices because it hangs  
a crosse his shoulders, and if a millers horse come to market  
with a sack of corn a crosse his horse back, and if you say it is a  
crosse, you then violently wil run and pul it down, and share  
it

and because they are ignorant they will despise Learning. Lastly for lying, falshood, and hypocrisie, it is accounted nothing but a familiar expression, the glosse of trades, and the maintayner of life, *Qui nescit dissimulare nescit vivere.*

*How to live he cannot tell,*

*That knowes not to dissemble well.*

Now from these premisses of discord and faction where truth is made the object of every contentious fancy, and so becomes opinion, needes must there proceed much tumult, much division, and much distraction to the great disgrace and scandall of the true Protestant Religion, and the glory and renowne which hath been in this Kingdom and to the encouragement of wicked people, who seeing that there are so many Seperatists and Sects, will therefore be of no religion; and another consequent is as was mentioned at the beginning, the hardnesse and deadnesse of the present times, there being no imployment but a generall doubtfulness making every one put confidence in their present Estates, for where there is no unity, there can bee no peace or quietnesse, and where there is no peace there can be no plenty amongst the poor and inferiour sort of people. Let us pray therefore unto God the Author of peace and lover of concord that hee would please to establish unity in opinion, piety in profession, and a generall conformity to the Protestant Religion, to the glory of God and the peace and tranquillity of the Common-wealth of England.

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new



new wine lately come from *New-England*, I cannot be yet resolved; but this I am sure, and it may bee plainly seen by all that passe by mee, that I was much abused and defaced, by a sort of people which I cannot terme better than a mad and giddy headed multitude, who were gathered together from all parts, to wrong my antiquity, and ancient renowned name, so much spoken of in forraine parts. Had I ever done these my Brethren the least offence, I should be sorrie, and am still willing to submit and referre my selfe to the grave and most just Senators now assembled.

Love and charity, those my brethren had none at all; for what benefit or credite did it bring to them to come by night like theeves, to steale from me here a leg, there a head, here an arm, and there a nose; they did all goe away from mee the Crosse with profit: they have not done me so much dishonor as they have done themselves, and the honourable City, whose civill government is a patterne to all Nations: But I will tell you, my crosse brethren, you both at that time wanted wit and money: wit to govern your hot and over-boyling zeale, and crosse money to pay your Land-lords rent: that is a crosse to you, not I: and so wanting such crosses as those, would bee revenged of me, to satisfie your malicious crosse humours; I am but your stocking horse, and colour for your future malice, your rage will not cease though you should pull mee downe, and make me levill with the ground: And when so done, then you wil cry out that there be crosses in the goldsmiths shops; which is plate and jewels, standing upon crosse shelves, those be the crosses you intend, though your pretence be otherwais: Next the Mercers shops whose Satten and Velvet lie a crosse, and whose Counters are a crosse their shops: Then the next crosses which you will finde fault withall; will bee with those rich monied men, whose bags lye crosse in their chests; then with their wives if they bee handsome which you will make to be crosses too, in a short space: I say deare brethren, if you be suffered to pull downe all things that are a crosse you will dare to pull a Magistrate of his horse, because he rides a crosse his horse back, and pull his chaine to peices because it hangs a crosse his shoulders, and if a millers horse come to market with a sack of corn a crosse his horse back, and if you say it is a crosse, you then violently wil run and pul it down, and share it



it as you have done part of me the crosse : And at length then our Churches will prove crosses to you, specially if they have bin builded in popish times, & so in proceſſe of time every thing will be a crosse to you that you either love or hate : But I will conclude with this caution that as long as we have such cross people, crosse every way, especially to Majestrates and men of Authority, and still go unpunished, we shall alwayes have such crosse doings, and so I poore *Ieffery Crosse* leave you to your crosse wives, and your owne crosse opinions, hoping you will have a crosse whip on some of your backs for your deserts.

**T**O you Noble, and Gentlemen Aprentises, I doe returne you all hearty thanks (mistake me not, though I call you Aprentises) for being become bound as Aprentises, it is no disparagement, or hindrance to your titles of being gentlemen : for I being a Crosse do know what belongs to Heraldry; For had it not beene for you Mr. *York*, and all your worthy Myrmidons, who appeared with your jolly Company, and did like to *Ajax* and *Hector*, remove those nightly enemies of mine by your *Writ of Priviledge*, which I call and terme that you used at the first, which were *good words and intreatie*: for had they not then obeyed your command, then had you your *Habeas Corpus* about you, I meane your lusty Clubs and Staves, and spirits, to have driven them away like so many new shorne sheep, who stood upon Stalls, Doores, and in Lanes with Clubs in their hands to have beaten me down, and would have sold me by this time for some crosse coyne to have payed the Barbers for their last trimming, washing and cutting close : I say, brave Gentlemen Aprentises, it is an honour to you all, and I will have you Chronicled for it; your names shall live for preserving me longer than if it had been writ in Brasse or Marble, when theirs shall perish which intended my ruine, and be put in oblivion, like their deeds of darkness, and whose intentions are already as blacke as pitch : for some of these fellowes came onely to pick pockets, and cut purses; for one that lov'd me well, and was then and there present, had his pocket pickt of a Watch : But I will bee short Gentlemen; in a word, when Chesp-side is without a Crosse, the name of Cheap side will lose its glorie and renowne, and it may be lose your Customers and Chapmen hereafter; and as long as you stand for me, so long will I stand by you, and remaine with you, as a monument of glorie; and in your pockets, I meane, good money with Crosses.

FINIS.